May be blam'd, but not sha

A

SERMON

Upon Matth. 16. v. 13, 14, 15, 16.

Wherein Truth and Errour are brought upon the Stage acting their parts,

By *WILLIAM HARVEY*, *Minister of the Word.*

O foolish Galatians, who hath bewitched you that you should not obey the Truth, &c. Gal. 3. 1.

Am I therefore become your enemy because I tell you the truth. Chap. 4. 16.

Quid de quoquo viro, & cui dicas sæpe caveto.

LONDON,
Printed for the Authour, 1657.

TRINITY COLLEGE
LIBRARY
CAMBRIDGE

C

Matth. 16 Chap. verſ. 13, 14, 15, 16.

When Jeſus came into the coaſts of Ceſarea Philippi, he asked his diſciples, ſaying, Whom do men ſay that I the Son of man am? And they ſaid, Some ſay that thou art John the Baptiſt, ſome Elias, and others Jeremias, or one of the prophets. He ſaith unto them, but whom ſay ye that I am? and Simon Peter anſwered and ſaid, Thou art Chriſt the Son of the living God.

IN theſe words we have two queſtions with their anſwers: The queſtions are one and the ſame, but the anſwers are diſtinct and different, according to the different Spirits of the Common people and of the Apoſtles. Both reſpond as they thought, and as their genious prompt them. The Apoſtles give in the judgement of the vulgar, which is various and divers; and they in

the perſon of *Peter* (wrapt as it were in the Clouds) and their tongues touched with a Coal from the altar; give in theirs. *viz.* Thou art Chriſt the Son of the living God. But firſt let us come to the plebeans and hear what opinions the vulgar had of our Saviour. We have them in the thirteenth and fourteenth verſes, Some ſay that thou art *John* the *Baptiſt*, Some *Elias*, and others *Jeremias*, or one of the Prophets. To omit all other Circumſtances of time and place, where and when; The external impulſive cauſe or occaſion of the giving in of the peoples judgement, was our Lords interrogation; whom do men ſay that I the ſon of man am? Or as S. *Mark* hath it, whom do men ſay that I am? Chap. 8. verſ. 27. Or as S. *Luke*; whom ſay the people that I am. Chap. 9. verſ. 18. By Son of man, Chriſt meant himſelf; which word is uſual in Scripture, and is expreſſed by the Prophet *Daniel*, chap. 7. v. 13. I ſaw in the night viſions, and behold one like the Son of man came with the Clouds of heaven, and came

to

to the antient of dayes, and they brought him neer before him. And all this, to intimate, and point unto us that he was born man of the blessed Virgin *Mary*, in all things like unto us, (Sin only excepted) as the Apostle hath it Heb. 2. chap. verſ. 14. The end of his interrogation, or question, was not ſiniſter, as affecting popular applauſe, or vain glory; neither was it, becauſe he was ignorant of the peoples thoughts of him; For he needed not that any ſhould teſtifie of man, for he knew what was in man. *John* 2. chap. verſ. 25. But hearing the various conceits of the inconſtant people, he might the more opportunely accept and approve the Confeſſion of his Apoſtles; and more fully and rightly inform them in the ſame. The anſwer of the Apoſtles is fourfold, a many headed Hidra, which they give in the name of the Common people; Some ſay that thou art *John* the *Baptiſt*, ſome *Elias*, and others *Jeremias* or one of the prophets. Now, *John* was a notable Doctour, a man for holineſſe of life,

innocency, and sharpness in his reproofs above all in his time. This *John*, *Herod* (not long before) causeth to be put to death. Our Lord treading in his steps, and exceeding him in innocency, austerity in reproving of Sin, and vehemency in his reprehensions; the Common people conceited, and perswaded themselves, that he was very *John* the *Baptist*, risen again from the dead; so *Luke* chap. 9. vers. 7. Because it was said of some that *John* was risen from the dead. With which fond opinion *Herod* himself was big, *Matth* 14.2. This is *John* the *Baptist*, he is risen from the dead, therefore mighty works do shew forth themselves in him. Others took him for *Elias*, that noble and heroick prophet, in the time of king *Ahab* and *Jezabel*, who slew the prophets of *Baal*, smote the waters of Jordan, and passed over as on dry ground, and as too good for earth, is carried in a fiery Charet to heaven. 2 Kings 2. 11. Thus we read Mark 6. 15. Others said, that it is *Elias*, &c. The ground of this mistake is the words in *Malachi*, 4. chap. 5. verse. Behold I will send you *Elijah*

the

the prophet before the coming of the great and dreadful day of the Lord. The Jews hereupon falsly imagined our Saviour to be that Tishbite come from heaven, and so that prophesie of the prophet accomplished. Thirdly others again, think him to be *Jeremias*, a prophet who was not onely ordained from his mothers womb to preach and prophesy to the people; but the whole course of his life was a free reprehending the sins and enormities of the times. He prophesied the destruction of the Temple and the captivity of the Jewes in Babylon. A sad Omen to as sad a consequence, which they found too true by sad experience. Christ therefore with the like zeal reprehending the priests, and foreshewing the destruction of the Temple, and Jerusalem it self, that most populous and flourishing Citie; hence they blindly surmise him to be *Jeremias*. Lastly, others, without positive affirming him to be this or that particular, shoot their bolt, and blindly say that he is one of the prophets. So we read *Luke* 7. 16. And there came a fear on all, and they glorified God, saying, that a great prophet

phet is risen among us, and that God hath visited his people. And *Luke* 9. 8. And, of some that *Elias* had appeared, and of others that one of the old prophets was risen again. And *John* 6. 14. This is of a truth that prophet that should come into the world. And thus you have the several and promiscuous judgements of the people, concerning our blessed Lord. All give in their verdict, but rove at random, and misse the white. Yet the Commons, although they err'd, and (and to use *Chrysostoms* words) *multo humilior quam oportebat eorum de Christo erat opinio, & nequitia tamen libera erat*; their opinion concerning Christ was far beneath him: notwithstanding it was without tincture of wickedness. On the contrary, the opinion of the Pharisees savour'd of much malice; For they said, he was a Samaritan, and had a devil, and did eject devils through Beelzebub the prince of the devils *Luke* the 11th 15. *John* 8. 48. And so I come to the Observations in the Text.

First then, it were not amiss after the example of our Saviour, when he said

ſaid, whom do men ſay that I the Son of man am? for us (upon occaſion) to queſtion, and enquire what others ſpeak of us; to underſtand the ſeveral voices of the people, and to hear their reſolves; that ſo we may take off all occaſions of ſcandals in time, and opportunely ſtop Calumnies wide and foul mouth. Eſpecially this concerns the Miniſters of Gods word, having more Curs barking at them then any other, *Fama proxima vitæ*, a mans fame is next to his life. And the Wiſe man ſaith, A good name is rather to be choſen then great riches. *Prov.* 22. 1. Yet ſee how flyes ſeek to marre theſe pretious ointmens, and rob a man of that which is of more value then all the gold of India. [a] For, if a mans name be done, he is in a manner undone. S. *Auguſtine* ſaid well; [b] Our life is neceſſary for our ſelves, our fame for others. Wherefore tender it as the Apple of thine eye; For as it is ſaid of *Titus*, that he was *delicium humani generis*, the delight and darling of mankinde; ſo is a good name of man, his darling, his delight. *Hæc ſunt ornamenta mea* ſaid *Camelia*

[a] *Si actum de nomine, actum de homine.*

[b] *Nobis neceſſaria eſt vita noſtra, aliis fama noſtra.* De bon. viduit.

melia to a Matron of Campania, pointing to her Sons: These are my jewels, my ornaments. Such a jewel is ones good name to him. My advise then is this, take away the cause of scandal, base life and sinful courses, and the effect will cease of it self. ¶ A good life cannot want a good name. Wherefore as *Epictetus* hath it, Endeavour to do well, and so shalt thou enjoy a good name. It is sin that causeth shame; Rake a dunghil, and it will stink. What comes from a fog, but unsavoury smels? The wicked are like the troubled Sea, when it cannot rest, whose waters cast up mire and dirt, There is no peace saith my God to the wicked. No peace within their Consciences, none without, in the thoughts and acceptions of the world. Take the moral of this. *Progne*, king *Pandions* daughter, and wife to king *Thereus*; desired her husband to fetch her sister *Philomela* to her. To be short the fair maid is ravished by *Thereus*, and her tongue cut out. Coming to her sister, with her needle, (though she could not speak) opens all *Thereus* his villany. *Progne* in revenge of

e Da operam ut recte agas, atque sic perfrueris bona fama.

Isaiah 57. 20,21.

of this foul act, murders her only son, and presents him as a dish of meat to her husband. This being done; the king riseth in a rage, whilst *Progne* makes her escape: and the Fable saith, *Thereus* was turned into a Lapwing, *Progne* into a Swallow with a spot of red on her breast, to expresse her cruelty, and *Philomola* into a Nightingal, as one alwayes bewailing her misfortune. The ravishing king had these verses of him,

Rex fueram, sic crista probat, sed sordida vita
Immundam e tanto culmine fecit avem.

This Tuft doth show that once I was a King,
By base life now brought low, a filthy thing.

Look on murdering *Cain*, idolatrous *Ahab*, painted *Jezabel*, rebellious *Absalom*, and treacherous *Judas*, and their names stink in the nostrils of men. Their memory carrieth such an *Odium* with it, as all detest, and cast it forth as dung in the streets. Drunken *Tiberius Nero* hath the deserved Epithete of *Biberius Mero*; And another Emperor this, *Non homo sed porcus*

cus *Sardinapalus erat*: *Sardinapalus* was no man but a Swine. *Caligula* that Monster of Nature, who kept a Common Stews for both Sexes to fill his coffers, a Wretch so avaritious, that he would spread himself over his treasure, was stab'd by his own Servants with this watch-word, *Hoc age*, minde this only. His name is so detestable, that all spit at it, but once mentioned. And can our beastly Drunkards and Epicures, who make their belly their Gods, can our goatish Adulterers defile their bodies, which are Gods temples, making them members of an Harlot; and can our covetous muck-worms, that eat the people of God as men eat bread, think to escape? No an *odium* will be upon their names to perpetuity, and an Ocean of waters shall never wash away their stains. Wherefore as *David* said to *Abimelech*, of the sword of *Goliah*; There is none like that, give it me. 1 *Sam.* 21. 29. So there is nothing comparable to a godly and vertuous life to preserve a good name. It is like the Cherubims and a flaming sword, which turneth every way, to keep the way of

this tree of life. *Gen.* 3. 24. This is that *Rizpah*, that suffereth neither the birds of the air to rest on them by day, nor the beast of the field by night to prey upon them. 2 *Sam.* 21. 10. But what if innocencie it self and fair vertue cannot stop the madnesse of the people? Suppose that some sons of *Belial*, for all this, will be blotting thy fair coppy, and seek to impair thy integrity? Care not for it; *Ne hili æstima*, weigh it not the black of a Bean: and say with S. *Paul*, But with me it is a very small thing that I should be judged of you, or of mans judgement. 1 *Cor.* 4. 3. I would conclude the point, but that I must say something of our credulous men, whose ears are open to every tale, those common shores that receive all waters and kennels to run through them. *Epicarmus* was wont to say; *Memento diffidere*, be not too credulous. For it is most true; If there were no tale-hearer, there would be no tale-bearer. And verily as the Devil sitteth on the tongue of the one, so he sitteth on the ear of the other. And I cannot tell which of the two is worse. These,

as

as thief and receiver are relatives, and
like Addition in Arithmetick, cast up
the particulars, and both make but one
gross Sum. I may say of these Youths,
as one sometime of the Popes Legats, &c.
bacchinantur in Provinciis, &c. They so
revel it in the Provinces, and make such
havock where they come; as if the De-
vil were let loose of God to scourge his
Church. We use to say, and it is very
true; *Plus gula, quam gladio.* More men
are slain by the throat, meaning by
surfets and drunkenesse, then by the
sword. Even so more are murdered in
their good names, by those that speak
through their throat by way of defa-
mation of good men, then such as fall
by the sword. It is the part of a Chri-
stian to construe all in the beter sense,
and to have a candid construction of
reports; For to believe all spoken to
thee in the detraction of thy brother,
may bring an innocent man into a pre-
munire, and cause thee to infringe the
Laws both of nature and religion. How
did *David* though one after Gods own
heart; by too much hearkning to the
false suggestion of flattering *Ziba*, wrong

a

a good man, even *Mephibosheth*; and the only son of his dear friend, 2 *Sam.* 16. 4. This took away *Naboths* vineyard, and his life, 1 *Kings* 21. 13. *Tertullus* the Orator thought this the best way to crack the credit of S. *Paul*, and like water to spill it on the ground, not to be gathered up, *Acts* 24. 5, 6. &c. *Joseph* the chast, by his wanton Mistresses false accusation, was cast into prison, *Gen.* 39. 20. *Susanna*, that honest and good soul, had almost lost her life too, by this murdering peece; had not Gods mercy opportunely intervened to the saving of his handmaid. What should I say more? Our blessed Lord himself had this Cannon shot at him; the peece goeth off, but being foul, breaketh and flyeth about their ears who first gave fire to it, *Luke* 23. 2. *Mark* 15. 3. *Matth.* 27. 12. There are three things amiable in the sight of God and men: *Concordia fratrum, amicitia propinquorum, & vir & uxor inter se convenientes*; Concord of brethren, friendship of neighbours, and a man and his wife agreeing together. And now what putteth these instruments out of tune, but the foul hand

of Calumny? who causeth a separation of these three lovely pairs, but false tales and suggestions? Nothing breaketh the peace more than this. Oh, what confusions, what sad troubles have followed them! Such turbulent spirits have been raised in one hour, as could scarce be layed in many years after. These bellows have kindled such a fire as no waters have been able to quench it. So horrid and deplorable hath been the sad consequence of the ready reception of a slaunder; as I may say of him, and the author of it, as (Jacob of Simeon and Levi) they are brethren, instruments of cruelty are in their habitations, Gen. 49. 5. d In a storm the ship is tossed to and fro, reeleth like a drunken man; one while it mounts as high as heaven, and then falls as low as hell; the lightnings flash on their faces, the proud waves beat upon them, and fearful darknesse like a black mantle, begirt the trembling marriners; now they are e Acts 27. 20. at their wits end, and all hope that they shall be saved is taken away; Thus is it, when the fire of contention is blown up by the breath of such, who

d Simile.

go

go from house to house to carry tales; and it kindles the more into a flame, when it meets with combustable matter, a facil disposition, an ear open to receive it. When this Euroclydon once riseth; (unlesse the Lord) whom the winds and sea obey, in mercy intervene; the tempest will rise so high, as nothing but miserable shipwrack can be expected. Hear I pray all of you whom it may concern, what direction *Titus* hath from the Apostle, *Titus* 3. 2. To speak evil of no man; to be no brawlers, but gentle, shewing all meekness unto all men. This thing was so hateful to *David*, that he thus speaks of it, *Psal.* 101. 5. Whoso privily slandereth his neighbour, him will I cut off. Mark but this dilemma; I suppose it will nonplus the best Sophister. Therefore all things whatsoever ye would that men should do to you, do you even so to them: for this is the law and the prophets. Now wouldst thou have any slander and backbite thee? No. Thou art then an unreasonable man; *Non competit mentis*, to do that unto another, which thou abhorrest to have done unto thy self. I should

Matth. 7. 12. Luk. 6. 31.

of Calumny? who causeth a separation of these three lovely pairs, but false tales and suggestions? Nothing breaketh the peace more than this. Oh, what confusions, what sad troubles have followed them! Such turbulent spirits have been raised in one hour, as could scarce be layed in many years after. These bellows have kindled such a fire as no waters have been able to quench it. So horrid and deplorable hath been the sad consequence of the ready reception of a slaunder; as I may say of him, and the author of it, as (*Jacob* of *Simeon* and *Levi*) they are brethren, instruments of cruelty are in their habitations, *Gen.* 49. 5. [d] In a storm the ship is tossed to and fro, reeleth like a drunken man; one while it mounts as high as heaven, and then falls as low as hell; the lightnings flash on their faces, the proud waves beat upon them, and fearful darkness like a black mantle, begirt the trembling marriners; now they are [e] at their wits end, and all hope that they shall be saved is taken away; Thus is it, when the fire of contention is blown up by the breath of such, who go

[d] Simile.

[e] Acts 27. 20.

go from house to house to carry tales; and it kindles the more into a flame, when it meets with combustable matter, a facil disposition, an ear open to receive it. When this Euroclydon once riseth; (unless the Lord) whom the winds and sea obey, in mercy intervene; the tempest will rise so high, as nothing but miserable shipwrack can be expected. Hear I pray all of you whom it may concern, what direction *Titus* hath from the Apostle, *Titus* 3. 2. To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men. This thing was so hateful to *David*, that he thus speaks of it, *Psal.* 101. 5. Whoso privily slandereth his neighbour, him will I cut off. Mark but this dilemma; I suppose it will nonplus the best Sophister. Therefore all things whatsoever ye would that men should do to you, do you even so to them: for this is the law and the prophets. Now wouldst thou have any slander and backbite thee? No. Thou art then an unreasonable man; *Non compos mentis*, so do that unto another, which thou abhorrest to have done unto thy self. *Matth.* 7. 12. *Luk.* 6. 31.

I should bite my tongue first, before I would perpetrate a sin so unworthy, so beneath a Christian, I may say a man. For if thy tongue be employed in this particular, and runs on this errand; f It is a fire, a world of iniquity: so is the tongue amongst our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell. Blush then (for shame) if thou beest guilty this way, and say with *Pharaohs* Butler, g I do remember my faults this day. And with holy *Job*, from a sorrowful and penitent heart, sweetly warble forth (as he in another sense) Wherefore I abhor my self, and repent in dust and ashes, *Job*. 42. 6. If this will not serve, let them know they are murderers, and children of the devil, *John* 8. 44. Ye are of your father the devil, and the lusts of your father ye will do; he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lye, he speaketh of his own: for he is a lyar and the father of it. And if they be murderers; then their sin cryeth to heaven for vengeance.

f James 3. 6.

g Gen. 41. 9.

Among

Among the four capitall, or (if you please) Cardinal vices that cry, this is set in the front, h *Vox sanguinis*, the voice of blood. *Gen.* 4. 10. the voice of thy brothers blood cryeth unto me from the ground. And not only so; but they are excluded the heavenly Jerusalem, no unclean thing can enter there. i For without are dogs, and Sorcerers, and whoremongers, and murderers; and idolators, and (in the rere) whosoever loveth and maketh a lye. And so leaving them to stand or fall to their own Masters, I come to the people; and now hear what they think of our Saviour.

h *Clamitant ad cœlum vox sanguinis, vox Sodomorum, Vox oppressorum, merces detenta laborum.*

i *Revel.* 22. 15.

Some say that thou art *John* the *Baptist*, some *Elias*, and others *Jeremias*, or one of the prophets. Hence I observe, That the vulgar, concerning Christ, and other matters of faith, are often various and unsatisfied: they hold and believe that which is not sound and orthodox. Like the blinde man in the Gospel, they discern not aright; as he saw men like trees. How many have we who know not what God, what Christ or what faith is. In this particular they

Second observation.

are as mute as fishes, and as the horse and mule that have no understanding. Either they are ignorant of what true religion is, or they stand in doubt of it, and make a question, whether there be any such thing or no. Witnesse, our many sects and opinionists that swarm every where; namely, our blasphemous Quaker, away with such a fellow from the earth. Our Simpleton Seeker (of a needle in a bottle of hay) Our ignorant Leveller, that would beget a parity amongst men, which is impossible, k For the poor ye have always with you; Our dipping Anabaptist, *verberibus magis quam verbis*, authority must cudgel it out of him, for disputes boot not. What should I speak of Judaism, Turcism, Heathenism, Atheism, &c. In such diversity of opinions what shall we determine? Shall we bear them? shall we commend them? or shall we detest them? l Praise them we cannot, we ought to abhor them, we are forced to suffer them. Here is all our Comfort, the harvest will one day come, when the wheat shall be put into the granary of Heaven, and the tares cast into the fire.

k Mark. 14

l *Laudare non possumus, detestari debemus, ferre cogimur.* Dietec. Annal.

In

In the interim, though we live by them, let us not live with them. By any means, avoid conversing, though we cannot commencing with them altogether; [m] for then must ye needs go out of the world. But above all, make not your selves one with them by marriage, lest ye propagate a mungrel and monstrous generation. This was the sin of the old world; when [n] the Sons of God saw the daughters of men that they were fair, they took them wives of all that they chose. *Modo forma placuisset*, Beauty alone pleas'd them, as *Tremel.* upon the Text. So they joyn bodies and hearts together, and ten to one but Religion hazards a final divorce. Hear what a father of the Church saith, [o] Religion is to be sought, neither in the confusion of Pagans, neither in the filth of Heretiques, nor in the languour of Schismaticks, nor in the blindnesse of the Jews; but with those alone who are called Orthodox Christians, and Catholique, that is to say, such as are re-

[m] 1 Cor. 5. 10.

[n] Gen. 6. 2.

[o] *Neque in confusione Paganorum, neque in purgamentis hæreticorum, neque in languore schismaticorum, neque in cæcitate Judæorum quærenda est religio, &c.*

Aug. lib. de verit. Rel. Cap. 5.

rainers of integrity, and those which follow warrantable wayes. But let me (beloved) hit the nail on the head. If ever thou or I desire to finde sure footing, we must do this one thing; even prostrate our selves at the feet of Christ, and take what drops from his mouth; for God is true, and all men are lyars. I say, let us meekly attend his sacred Word, it is the only rule we must walk by. This is *Lucerna qua fur deprehenditur*, as a Father saith, The light by which the thief is descried. I mean the great thief of all, Sathan; and the little ones, the wicked of the wold, seduced of both sexes; who deceive and are deceived, like those enemies of the truth, of whom S. *Paul* speaks, that creep into houses, and lead captive silly women, laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth, 2*Tim* 3 6 7. Now, as *Jannes* and *Jambres* withstood *Moses*, so do these also resist the truth: men of corrupt mindes, reprobate concerning the faith, verse 8. This light concerns us much then in the descrying of these thieves. The Word

is

is to a Christian, as the Card and Compass is to a Marriner, it makes him sail safely through the sea of this world; whereas without it, millions are cast away. Wherefore as our Saviour admonisheth; Search the Scriptures, for in them you think to have everlasting life. Yet beware, so search them, that you mistake them not; for otherwise I may say again, as Christ to them of old, Ye do erre not knowing the Scriptures. They were big words which *Julius Cesar* spake, and me thinks, somewhat hyperbolical, more cry then wool, though, I confesse, he was a fortunate and valiant man; p I came, sad he, to the enemy, and looke upon them, and conquer'd them. But it is a greater task (my brethren) upon the first sight to conquour the sence of the Scriptures; where in some places the waters are so deep, that an Elephant may not only swim, but drown. Whosoever have the saving knowledge of the Word, it is by divine dispensation, q the good hand of Providence is upon him. A man may read and hear much, and all to little purpose, if the Star of Gods Spirit appear

p *Veni vidi, vici.*

q *Manus in nube.*

pear not, and so direct him to Christ. Then opened he their understanding, that they might understand the Scriptures, *Luk.* 23. 45. Had not the Lord opened the heart of *Lydia* to give attention, *Pauls* oratory had done her little good, *Acts*, 16. 14. When *Philip* said to the Eunuch; Understandest thou what thou readest? How can I, said he, except some man should guide me? *Act.* 8. 30, 31. The men alone behinde the cloath make the pupets move. And Almighty God only can and must illuminate our understandings, and anoint our eyes with eye-salve, that we may see, *Revelat.* 3. 18.

And here, in the next place, I pray observe, how difficult a thing it is to leave a custom once taken up. [r] A wicked habit is hardly left off. Wash a black Moor, and the signe is *Labour in vain.* Custom in any thing is a second nature, and it clings so close to a man, as if it were born with him, and he sucked it from his mothers breast. It is like the heart within him, although it is not the first thing that liveth, yet it is the last that dyeth. See it verified in the Jews

in

[r] *Pravus usus vix abletur.* Isid. lib. 1. Soliloq.

ultimum moriens.

in my Text. Some think Christ to be *John* the *Baptist*, some *Elias*, *Jeremias*, or one of the prophets. And all out of an old custom and mistake, that they could not give a right definition of him. It was not the first time that *Joseph* swore by the life of *Pharaoh* when he had it so ready in his mouth. The Ephraimites could not pronounce *Shibboleth*, but say *Sibboleth*, *Judg.* 12. 6 [*Quo semel imbuta recens servabit odorem Testa diu.* Horat.

[A vessel will savour of that liquour it first received, and it will taste of it a long time after. As for example; A common drunkard seldom turneth sober man, and a desperate swearer will ever have an oath in his mouth. Mark an unclean person, his words will be obscene and scurrilous; not a syllable cometh from him that administreth grace to the hearers. A covetous muckworm always savours of earth; and with *Esau*, his smell is the smell of a field, as *Isaac* said to *Jacob*, taking him for *Esau*, *Gen.* 27. 27 Take him at his Orisons, or private devotions (which you shall seldom do) and though he make long prayers, yet with the Scribes and Pharisees, it is to devour widows houses.

houſes. The world is ever his center, and this Dor, fly he never ſo long, endeth his flight on a dunghil. Take him in the Church, and if his eyes be intent upon the Preacher, his thoughts are retrograde, and with the Devil are going to and fro in the earth, and walking up and down in it, *Job.* 1. 7. See this confirmd in our bloody *Nimrods*, thoſe mighty hunters before the Lord; who with *Caligula* are *Lutum ſanguine maceratum*, a lump of clay ſoaked in blood; they are accuſtomed to murther, as the killing of a man is no more to them then the killing of a flea, although it be a ſin ſo hainous, that it cryeth to heaven for vengeance, *Gen.* 4. 10. It is recorded of a Roman Emperour, who when he was alone, ſpent his time in pricking of flyes with his penknife, inſomuch, when one asked who was with the Emperour, anſwer was wittily returned, *Ne muſca quidem*: Not ſo much truly as a flye. *Caligula*, whom I mentioned before, like an incarnate Devil, brake out into theſe words; † I could wiſh the people of Rome had but one neck, that he might cut them off at once.

Sueton. † *Utinam populus Romanus unum cervicem haberet.*

And

And the reason is, Custom in sinning taketh away the sence and feeling of sin. Philosophers say, *Elementum aquæ suo loco non ponderat*; The element of water in its proper place is not heavy. As for example, Let a man dive to the bottom of a river, and he cometh up with ease; yet let the same man take but a bucket and fill it with water, and he will finde the carriage ponderous and troublesom. Thus is it in once accustomed to sin: whilst he is in that element (as I may so speak) though whole seas of impiety cover him, he is insensible of the burthen; but if one, by divine assistance, he cometh out through a sence of his deplorable condition, he will then say with *David*, Mine iniquities are gone over my head as an heavy burthen, they are too heavy for me. *Psalm* 38. 4. What should we do then in this case? what remedy for this sore? Only, *Caveat emptor*; beware how thou makest thy bargain with Sin. The foreman in the shop is Sathan, and he cannot away with returns of his bad ware. What is that to us, see thou to that, said the chief priests and elders to *Judas* after he had

had betrayed his Master, and was troubled in conscience, *Matth.* 27. 4. Thou wilt one day say to the Devil and thy sins, as *Job* sometime to his Friends, Miserable comforters are you all. Sin is like a storm at sea; first there are *levores undæ*, small waves, after that *majora volumina*, greater volumes of water; and at last *fluctus ad cælum*, surges mounting up to heaven. The first committing of sin is not so dangerous as a frequent and common perpetration. A man may wash himself nigh the shore, yea, he may go so far as he can well wade, without danger; but if he once step beyond his depth, it must be a hand of providence if he be saved. And we should the rather be wary, in regard of the proneness of our nature to sin: All the imaginations of our hearts are only evil continually, *Gen.* 6. And without grace, it is as natural for us to sin, as for ponderous things to tend downwards. Can we then be too careful to fall into that, whereto we have so facil, and genuine a disposition, so innate and inbred faculty. The dogs of Ægypt drink of the river Nilus as they run for fear of

a Crocadile; and shall we lye down and drink our fill of sin, when that Crocadile Sathan is ready to devour us: and especially when it is a work of power to reclaim us? God forbid. To conclude the point; Concerning the opinions in my Text, and the fond conceits which the people through custom and use had of Christ; let us wash our hands of them, and cordially pray, *From all Sedition and privie conspiracy, from all false doctrine and heresy, from hardnesse of heart, and contempt of thy Word and Commandment, Good Lord deliver us.* In the interim, let us be constant to our principles, and like oaks, withstand all windes of contrary tenents, which are disconsonant to the analogie of faith. And let us always remember that of S. *Paul*, For there must be also heresies among you, that they which are approved may be made manifest among you, 1 *Cor.* 11. 19. And *Ephes.* 4. 14. That we henceforth be no more children tossed to and fro, and carried about with every winde of doctrine, by the slight of men, and cunning craftinesse, whereby they lye in wait to deceive.

ctive. And so I come to the confession of the Apostles in the name and person of *Peter*, verse 15, 16.

The Apostles confession.

He saith unto them, but whom say ye that I am? And *Simon Peter* answered and said, Thou art Christ the Son of the living God. This confession or response we have, first, from the principle efficient cause; which was S. *Peter*. And it is amplified from the adjunct his proper name, *Simon*, and by his surname *Peter*; which signifieth a rock, as *Mark* 3. 16 And *Simon* he surnamed *Peter*. So *Luke* 6. 14. *Simon* whom he also named *Peter*. And *Cephas* in the Hebrew, (or as the Learned say) rather in the Syriack tongue is all one with *Peter* in the Greek, and signifieth a rock or stone. Now in that *Peter* is the mouth of the rest of the Apostles, and their spokesman, it was not because he thought himself the chief of his brethren; no, he never dreamed any such thing, neither was he taken with that Hectick fever, but as *Cyril* hath it, Because being more fervent in the love of Christ, he was most ready to make and give an answer. And

u *Quia ardore Christi præcipuo fervent, & ad faciendum, & ad respondendum paratissimus erat.* Cyrill. lib. 12. in John.

Again, it is that he alone made answer, in the name of the rest of the Apostles. For, the Catholique faith is one and the same, wheresoever and with whomsoever it is found. It was therefore fit the Confession of Christ to be made by one, although it were the belief of many. To confirm the same, we have the like Confession, *John* 6. 69. Where though Saint Peter speaks only, yet he delivereth it in the plural number. And we believe and are sure, that thou art that Christ the Son of the living God. Secondly here is the form of the confession; Thou art art Christ the Son of the living God. Which confession though it be in few words, the matter is high and sublime; for in it is contained that great mystery of God made man; and the person and office of our Saviour. First, Christ is God coequal and coessential with the Father and the Holy Ghost. To this end he is called, The only begotten of the Father, *John* 1. 14. Thus is he begotten of the essence of his Father from

2 *Fides catholica una est, ubicunque & apud quoscunque sit. Ideo conveniens fuit confessionem ejus per unum fieri, licet illa esset fides multorum.* Tostat. super locum, Quest. 56.

all eternity, *Psal.* 2. 7. Thou art my Son, this day have I begotten thee. And the Text, Thou art Christ the Son of the living God. He is said to be the Living God y according to his Supereminency, wherein he is above all living, as one that hath only immortality, and is the fountain of life. So S. *John* Chap. 14. 6. I am the way, the truth, and the life. And he is called the living God also, z in comparison of those gods, who are thought to be gods, but are all dead, I say *Saturn*, *Jupiter* and *Venus*, and the other forms of idols. S. *Paul Heb.* 1. 3. hath it -- Who being the brightnesse of his glory, and the expresse image of his person. But to put all out of doubt, the Apostle hath this dilemma, *Colos.* 1. 16. For by him were all things created that are in Heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him and for him. Saint

y *Secundum supereminentiam, qua supereminet omnibus habentibus vitam, quemadmodum solus habet immortalitatem.* Orig.

z *Ad comparationem eorum deorum qui putantur dii, sed mortui sunt; Saturnum dico, Jovem, Venerem, & cætera idolorum portenta.* Hier.

John

John saith 1 John 5. 20. This is the true God and eternal life. And Rom. 9. 5. Who is over all God blessed for ever, Amen.

Secondly, As our Saviour is true God, so likewise he is true man, of the substance of his Mother, born in the world. This is manifest by his own words, vers. 13. Whom do men say that I the Son of man am? To this purpose he hath the plain Epithete of Man given him, Luke 23. 47. Now when the Centurion saw what was done, he glorified God, saying; Certainly this was a righteous man. And the Apostle, 1. Tim. 2. 5. For there is one God, and one Mediatour between God and men, the man Christ Jesus. Wherefore he is called the son of Mary, Matth. 1. 16. The seed of the woman. Gen. 3. 15. The seed of Abraham, Heb. 2. 16. Born of a woman, Gal. 4. 4. Yet notwithstanding, though he be God and man, he is not two, but one Christ. According to Athanasius his Creed. One, not by Conversion of the Godhead into flesh, but by taking the manhood into God; one altogether, not by confusion

of Substance, but by unity of Person; For as the reasonable soul and flesh is one man; so God and man is one Christ. To this purpose the Apostle saith, there is one Lord Jesus Christ, 1. *Cor.* 8. 6. And one Mediatour between God and men, 1. *Tim.* 2. 5. Thus we see he is but one Christ. In the next place we have his office expressed in the word, Christ. Thou art Christ, &c. which word signifieth anointed. For whereas Kings, Priests, and Prophets, were usually anointed in the Old Testament upon their inauguration, *Exod.* 29. 7. 1 *Sam.* 16. 13. Hence they are called the Lords anointed, *Esay* 48. 1. So likewise was Christ anointed, not with any external oil, but with the Holy Ghost, into a Kingly, Prophetick, and Priestly office, *Psal.* 45. 8. *John* 3. 34. *Acts* 10. 38. First, he was anointed a Prophet to make known the will of his heavenly Father concerning our redemption; *John* 1. 10. No man hath seen God at any time, the only begotten Son which is in the bosom of the Father, he hath declared him. And in the next place, that he might appoint us the Ministry

nistry of the Word, and the use of the Sacraments; that by these, as (by instruments) he might work effectually in his Church, as *Mark* 16 15, 16. Go ye into all the world, and preach the Gospel to every creature; He that believeth and is baptized, shall be saved; but he that believeth not shall be damned. Secondly, he was anointed a Priest, that he might offer himself on the Cross for us, and by the sacrifice of his own body, redeem us from our most sad and deplorable condition in the loins of our first parents; and that he might ever intercede for us to his Father. For by one offering he hath perfected for ever them that are sanctified, *Heb.* 10. 14. and chap. 9. 24. For Christ is not ascended into the holy places made with hands, which are the figures of the true, but into heaven it self, now to appear in the presence of God for us: And *Rom* 8. 34. Who is he that condemneth? it is Christ that died; yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. Thirdly, he was anointed a King that he might rule and govern

us by the Scepter of his power; that is, that he might preserve and defend us both from our corporal and spiritual enemies; to wit, the Devil, Sin, Death, Hell, and this wicked World. Wherefore the Prophet thus speaketh, Rejoyce greatly O daughter of Zion, shout O daughter of Jerusalem; behold thy King cometh unto thee, he is just, and having salvation, &c. *Zach.* 9. 9. And the Evangelist; Then shall the king say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, *Matth.* 25. 34.

From this Confession of *Peter* we may learn what is the duty of every Christian man; even this, freely to give an account of his faith. According to that of the Apostle, But sanctifie the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear, 1 *Pet.* 3. 15. And to take off all excuse in this particular, our Saviour himself saith, Whosoever therefore shall confesse me before

men,

men, him will I confesse also before my Father which is in heaven, *Matth.* 10. 32. Holy *David* maketh it a fruit of faith, *Psalm* 116. 10. I believed, therefore have I spoken. [a] The truth (saith *Prosper*) is to be believed, and spoken. Confession is of a high consequence, and concerns Christians more then they think of. This I believe wrings many a professor by the nose, and touches h (as we say) their c p y hold. How many have we that dare not confesse the truth openly for fear of men. These are cowardly Christians, who when they should fight, betake them to their heels. Some will make a fair flourish for a time; they will take up the Cudgels with much seeming Confidence: but when any cometh to play with them, they presently lay them down. Such a one was S. *Peter*, Hear his high words; Though all should be offended because of thee, yet will I never be offended. And further, Though I should die with thee, yet will I not deny thee, *Matth.* 26. 33. 35. but look upon him a while after, and then, *quantum mutatus*

[a] *Veritas credenda, & loquenda.*

tatus ab illo, one would not take him to be the same man: How are the chariot wheels of his resolution taken off, so that he drives heavily. Mark him I pray; I know not what thou sayest; and again, with an oath in his mouth; I do not know the man. And to make him superlative, he falls more basely, begins to curse and to swear, saying; I know not the man, vers. 70. 72. 74. Who would have taken *Spira* otherwise then a Christian once; but miserable man, when he was urged to subscribe, or else lose all, and incurre the Popes displeasure, straightwayes makes shipwrack of faith and a good conscience; and after this, by God his divine justice, dieth in horrible despair. Is not this an Epidemical disease? What Thrasonian brags will our mungrel professours make in times of peace and prosperity? Who better Christians now then they? while this calm lasts, it is a hard matter to finde out the true Mother: a base hypocriticall Pharisee can scarce be discerned from a *Nathaneel*, a true Israelite indeed, in

whom

whom there is no guile: but let one storm arise; let the Sabeans take away their oxen, and their asses, or the Chaldeans fall upon their camels; or let a prison be threatned them; the least gust of adversity blow upon them, and as Sathan falsly said of *Job*, it may truly be said of them, they will curse God to his face. Most sad experience we have had of this in all ages, and the Apostacy of our times is a sufficient test and proof of it. Confesse we then the truth, maugre the menaces and threats of wicked men. Let this never be forgotten of us. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven, *Matth.* 10. 33. And worthy is that of the Apostle to be writ in the tables of our hearts, *Rom.* 10. 9, 10. That if thou shalt confesse with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousnesse, and with the mouth Confession is made unto Salvation.

Secondly

Secondly, this more especially concerns the Ministers of God his word; they of all other must freely deliver the truth. Nothing in a Minister is so dangerous with God, and base with men, then not to speak that which he thinketh to be truth.

b *Nihil in sacerdote tam periculosum apud Deum, tam turpe apud homines, quam quod sensu veritatem non libere pronunciare.* Ambr.

It was spoken like a prophet: As the Lord liveth, what the Lord saith unto me, that will I speak, 1 *Kings* 22. 14. And no lesse noble was it said by *Nehemiah*; Shoulde such a man as I flee? chap. 6. 11. These are the pillars of the Church, if they fall, down cometh the whole fabrick. It is a shame to see a man of God turn tail, for him to deny the truth is monstrous, who will trust that sheepheard, or (rather that thief) who seeing the wolf coming, leaveth the sheep and flyeth, *John* 10. 12. He that steereth at the stern must not leave it for every storm, lest he hazardeth the whole vessel, and so commit the Mariners to the mercy of the seas. Look to this ye Embassadours of the most high God,

and

and betray not through your cowardise those soules comitted to your charge. What more worthy of commemoration, then that of the Apostles, who when they were put into the common prison for preaching in the name of Christ; presently they entred into the Temple early in the morning, and taught, saying; We ought to obey God rather then men; and boldly told them to their faces; The God of our fathers raised up Jesus, whom ye slew and hanged on a tree; him hath God exalted with his right hand to be a prince and a Saviour, for to give repentance to Israel and forgivenesse of sins, Act. 5. 18. 21. 29. 30. 31. Who can but admire at the Constancy and brave spirit of *Martin Luther*, who when he was by some of his friends dissuaded from going to Wormes, made this answer, If every tyle of each house was a devil, yet would I go thither. O noble soul, thy name will be had in remembrance to thy immortall praise. Let my counsel be accepted of you, my dear brethren of the Clergie;

yea,

Yea let the wife mans counsell be accepted of you; c Buy the truth, and sell it not. Let no panick fear possesse you when you should proclaim the glad tidings of the gospel, and preach salvation through the merit of Christ. He is the Son of the living God (saith my Text) who will own you his Champions, and reward you with a crown of immortality, if ye be constant. What if the world hate you for it; Take this Cordial, Be of good comfort, I have overcome the world said your great Master once. And if God be for us, who can be against us? *Rom.* 8. 31. Take this for all, even from him who is Alpha and Omega, the first and the last, he that liveth and was dead, and hath the keyes of hell and of death. Fear none of those things which thou shalt suffer; behold the devil shall cast some of you into prison that ye may be tryed, and ye shall have tribulation ten dayes; be thou faithful unto death, and I will give thee a crown of life, *Rev.* 2. 10. As for those Milk-sops, those fearful watchmen, ambodexters, and trencher Chaplains

c Prov. 19. 10.

laint, who for finifter ends ſpeak what God never put into their mouths, againſt the plain text of Scripture, denying the Lord that bought them, and ſo making ſhipwrack of faith and a good conſcience, to the hazarding of many thouſand ſouls; Good God give them repentance to the acknowledging of the truth: If not, the wiſh of the Apoſtle, to all you that fear God, ſhall be mine; I would they were even cut off that trouble you. *Amen.* *Gal.*5.12.

FINIS.